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them—You must help us to keep down our slaves, you must aid us in an insurrection and a civil war, then I say, that with that call comes a full and plenary power to this House and to the Senate over the whole subject. It is a war power, I say it is a war power; and when your country is actually in war, whether it be a war of invasion or a war of insurrection, Congress has power to carry on that war, and must carry it on according to the laws of war; and by the laws of war an invaded country has all its laws and municipal institutions swept by the board, and martial law takes the place of them.

This power in Congress has, perhaps, never been called into exercise under the present Constitution of the United States. But when the laws of war are in force, what, I ask, is one of those laws? It is this; that when a country is invaded, and two hostile armies are set in hostile array, the commanders of both armies have power to emancipate all the slaves in the invaded territory. Nor is this a mere theoretical statement. The history of South America shows that the doctrine has been carried into practical execution within the last thirty years. Slavery was abolished in Colombia, first, by the Spanish General Murillo, and, secondly, by the American General Bolivar. It was abolished by virtue of a military command given at the head of the hostile army, and its abolition continues to be law to this day. It was abolished by the laws of war, and not by municipal enactments; the power was exercised by military commanders, under instructions, of course, from their respective Governments.

And here I recur again to the example of General Jackson. What are you now about in Congress? You are about passing a grant to refund to General Jackson the amount of a certain fine imposed upon him by a Judge under the laws of the State of Louisiana. You are going to refund him the money with interest; and this you are going to do because the imposition of this fine was unjust. And why was it unjust? Because General Jackson was acting under the laws of war, and because the moment you place a military commander in a district which is the theatre of war, the laws of war apply to that district. I have a correspondence between General Jackson and the Governor of Georgia during the Seminole campaign, in which General Jackson, addressing Governor Rabun, asserted the principle that he, as Governor of a State within his (General Jackson's) military division, had no right to give a military order while he (General Jackson) was in the field. The then Governor of Georgia (and I do not know but what it killed the poor man, for he died soon after) did contest the power of General Jackson. He said all he could do for State rights; but Andrew Jackson had given an order, and that order was carried into effect, while the order of the Governor was suppressed.

A NAVAL CHAPLAIN.

In the year 1830, when the U. S. Ship *Vincennes* was at anchor in the harbor of Pensacola, a fight took place on shore between some American seamen and the Spaniards, during which a number of the former were fatally wounded. Arrests were made; but the judges, jurors, and counsel were all Spanish, and the assassins were acquitted in the very face of the proof. The Chaplain of the *Vincennes* was assistant counsel for the seamen in the case; and in making a report to the government, he remarked with severity on the administration of justice in Pensacola. The article was published at Washington; and while the ship still remained in port it reached Pensacola, and produced great excitement. The author was at once discovered, and threats of chastisement, if not assassination, were thrown out, if he came on shore. He was accustomed, one part of every Sabbath, to preach in the chapel at Pensacola, and part of the day on ship-board.

Sabbath morning came, with the threats hanging over his head from some of the most prominent, as well as savage, of the Spaniards in

Pensacola. Even the Mayor had armed himself, announcing his determination to assassinate the Chaplain. Hearing of these threats, on the morning of the Sabbath day, not to be driven from his duty, he placed his loaded pistol in his girdle and went on shore. They were expecting him, and many fierce glances and savage looks were exchanged as he passed from the dock to the chapel. He entered the crowded church, ascended the pulpit, and deliberately placed his pistol on the desk beside his Bible. Prayers were said, the sermon preached, and the audience dismissed without any disturbance, except the fierce looks which flashed from eyes full of deep and implacable hatred.

The Chaplain returned to the dock through the streets, with no protection but his own moral and physical powers, and reached his ship in safety. He subsequently learned that not less than two individuals had been posted in secreted places with muskets to assassinate him, but which they were prevented from doing by his following another route. In a few days this same Chaplain became quite a hero at Pensacola, in consequence of his firmness under such uncomfortable circumstances. He subsequently was repeatedly on shore undisturbed. It may not be improper here to state, that the Chaplain above alluded to is now the editor of a secular newspaper in Philadelphia.

The above tale we found copied from paper to paper as something highly commendable; and we transfer it to our pages, for the sake of such suggestions as the following:

1. From the facts in this case, we may easily infer the general tone of feeling through the community. A preacher of the gospel of peace, like a man of blood whose very profession is the butchery of mankind, enters the pulpit with the weapons of death in his hand, and deliberately lays them "beside his Bible," with an avowal as distinct as actions could make, of his purpose to shoot down any one that should dare to assail him. The tale is repeated through Christendom as a noble, admirable deed! And not even a *religious* paper, or not one in ten, spontaneously brands it as reprehensible, or of doubtful propriety! Such is the prevalent Christianity of the day. Some cheering exceptions there are; but this we take to be a fair specimen of professed Christians as a body through the world.

2. Such conduct affects neither the standing nor the reputation of a Christian minister at the present day. It rather exalts him in popular esteem; and this very man is, if we mistake not, welcomed to our best pulpits as a good, evangelical preacher.

3. We may safely guess what sort of Christianity is taught by chaplains in the army and navy—a religion of pride, of bravery and blood; the religion of a baptized pagan, of a civilized savage. Doubtless some part of the gospel is inculcated; but in the religion of an army as a whole, we have little, if any confidence. Our views on this point we could easily confirm by facts.

4. The whole business of chaplaincies in war, or war-establishments, we regard as a species of solemn, hypocritical mockery. Almost as well might we send a chaplain to a brothel, a gaming-house, or one of the London gin-places, or hells, as they are there called.

We give these hints just to start inquiry and reflection. The subject deserves a much more extended and thorough discussion.